[redacted]

Must Remain in
Transcription Room

M2481

Saturday October 26, 1974

IV

MR. NYLAND'S BIRTHDAY

MUSIC

MR. NYLAND: ...celebration wouldn't be completed - (later years that?) you listen to it and said, "Where was the candle?" (Laughter.) The candle is all here for everybody to see and (laughter) (I have to get somewhere?). Can someone--is anyone making--~~make~~ a suggestions? (Laughter).

CYnthia?: We can turn the cake.

MR. NYLAND: Oh, that isn't fair. I should blow it clockwise, huh?

Cynthia: Counter-clockwise.

MR. NYLAND: You have to have a soprano voice, you know, in this kind of a thing. Oh, Oh, {friends?}. Now everybody close their eyes.(Laughter). I'm trying to cheat a little bit. If I wait long enough. And Ed can have the frosting. You know, Ed, it'll flow over. When the candles go down, the frost~~ing~~ will melt, and you can hold up your hands.

Well, Gurdjieff says always, "Don't talk too much." Huh? I tell you — I think that one should go out first. Something. (Blows out candles. Applause.) That wasn't so bad. (Laughter.) The law of three. Three blows. (Laughs.) It'll take much longer to cut it. Yah?

Cynthia?

Cynthia: Yeah.

MR. NYLAND: How do we cut it? Do we cut it or don't we?

Cynthia: Oh, well - we have napkins and a knife. We could cut it.

MR. NYLAND: Should we start with that?

Cynthia: Start with the cutting?

MR. NYLAND: Or will we wait?

MYnthia: It' a up to you.

MR.NYLAND: Oh, no, that is difficult. We can wait.

Cynthia: We can wait, yes.

MR. NYLAND: Yah.

Cynthia: Will you talk first? And then we'll ~~see~~?

MR. NYLAND: Yah.

Cynthia: Okay.

MR. NYLAND: I think so.

Now what will I talk about? (Laughs) On Thursday(?) it's interesting for those who are convinced by numerology. A year ago the number of the meeting was 2318 - one, eight. This meeting has a number 2481. Now does that have a meaning? The beginning of the year, two times nine at the end, this time: nine, nine. Nine times nine. And two, four, six - so there's the number. Six and nine - for this meeting.

If you deducted the last year from here you get about - huh? How many? Hundred and sixty, huh? About. Hundred and sixty meetings over one year. That's an average of three each week of meetings conducted by myself. So, I would say, I'm entitled to a cake. (Laughter). It's better than just one little meeting on a Sunday. And, in addition, how many more meetings have we had, on a Monday, Tuesday, Wednesday, and Tuesday - two meetings, even. And I was thinking about that. What kind of information is available, just counting for one year, not even counting what we have gone through in all our suffering. Last year I talked a great deal about myself, more or less, ~~(besides?) we were~~ reciting or talking a little bit about my own experiences and perhaps even indicating the reasons how I became interested in Gurdjieff. So I don't have to do that anymore. This year I would like to talk about the group, because

we have concentrated this year. I think we've done considerable amount of work, totally as a group, made many attempts, And also I mean by that Work on ourselves. I think we have grown in a certain way by making more and more a certain kernel of Work. A center, Or a certain group of people more devoted, more able and more wishing to understand the meaning of Work itself. And there have been difficulties regarding others who could not, I would almost say, couldn't follow the pace we set; Who, as it were, fell a little bit by the wayside, perhaps because they were convinced that Gurdjieff's ideas did not fit; Or maybe they didn't like the group; Or perhaps, of course, they didn't like me.

I think that we are past. In the beginning of last year, I was a little doubtful about it. I started to doubt myself. And perhaps for that reason, at that time, I talked a little bit about my own experience in order to reinforce the reasons why I felt Work should exist and had a perfectly good reason to exist. It's interesting, you see, that this so-called birthday eve - tomorrow is my real birthday - at the same time, being born at two o'clock in the--during the night, two hours after midnight, the time here, making allowance for the non-existence of daylight saving, it would be ten o'clock. So, I still have a right for this evening because we finish about ten o'clock. And that by the end of this meeting, I can go into another year. And the question for me then is, what kind of year will it be? And how much will be the possibility for the group to grow more, more intense? More in relationships with each other. And maybe it's a very good time that I tell you now that the corporation which was formed a little over a week ago, has now the ownership of everything in Warwick that was under my name. As you know, for convenience sake, I put certain things like the Barn and the land and so forth, and the Guest House in my name in order to make transactions a little easier. And, moreoever, there was no copporation. There is a corporation and the corporation now owns all the different assets of

this group, including my house, Firefly; because it has been clear from the very beginning that I didn't want to own anything. Just to keep it VERY simple, I had to do it, Now I think I'm very happy to say that I don't own anything anymore, around here. And I've been able to make a separation between a little bit of property I have in Brewster and all the different assets that were here. So there it is.If I now address you as a group, it is all your property. You have to know what to do with it. You have to prepare for that. I will still stay as a little head, of course. As you know, we consider it a religious organization for the development of man or for the growth - spiritual growth of man. An institute. I will still change the name a little bit and call it Chardavogne Institute so as to have more standing regarding the board, the town board the ~~the~~ Village of Warwick, because we go under that name. So it means that those who don't belong should not use that name any longer.

And also regarding activities, they belong now to the group as a whole. Every asset of each activity is the property of the group as a whole. That is in keeping with the original principle, illustrated at the present time by myself, that I don't want to own anything that, by rights, belongs to all our efforts. That, over the years, whenever you may have contributed anything in the form of a regular monthly payment or from the activities in the form of a nine percent, I always have made a little distinction to see that the contributions on a monthly basis are dependent on the condition of each person in his or her relationship towards the wish to Work. I would like to make that very clear because it belongs to each person to wish to Work if he comes here. And for that reason he pays, as this is now like a church, a regular tithe, in order to help maintain that part of the organization, to defray expenses in connection with the Barn and to help maintain that what we are trying to do, which of course, with overhead and taxes and such things, do require money. That is what contributions are for. And each person

engaged in any activity or outside of an activity, should consider that of prime importance. For me the question of that kind of payment indicates that you wish to help and that you belong to the group. I realize well enough that it is sometimes quite difficult. But your heart has to be in the right place. And when it is there, your attitude can be convincing enough in telling me that you cannot pay. And I always will believe you. Because I base this whole relationship to a group on trust. There has to be confidence among all of us. I start out by trusting you, by wishing not only you well, but wishing also that you can return that trust. And this particularly applies to activities.

We make activities partly for one's own living and partly for helping, if one can, when the activity is commercially successful, help to maintain the different activities at the Barn which I would say is separate from that what we call our own inner life. But it is logical that the group as a whole will not function when there is not enough inner life among the people who become members of such a group. And then when they divide up and make different activities, their attitude towards Work should remain paramount, for themselves in the first place, and in the second place to consider that what is the ideals of an activity representing for each person who acquires knowledge about himself and believes in the possibility of an objective life, that then they have a chance to test themselves in the ordinary world where people are unconscious from our standpoint, and where it is necessary to correct oneself in relation to that what may be demanded commercially and to see that that what we are doing, also commercially, is, in a relation to what we are ourselves, corredt and honest and simple. And that in that kind of a process certain amount of money, of course, has to be paid for the maintenance of those who live and work in activities. And that, up to a certain reasonable amount, they should be paid out of the business. Then when the business can prosper, there is another account payable

which is represented by nine percent. And that what is perhaps even left over becomes the property of the group as a whole.

And so this is the set-up. And you understand now why I would like people to become interested in activities only when they really are interested in Work. And very much the same way as when we do certain things for activities on oneself, that is the attendance to such meetings as we have now or other meetings or then when we get together and do movements, that the requirements for those people who particularly conduct movements that they must know about Work. Otherwise, the movements themselves will not have the meaning which Gurdjieff meant to give to them.

And so when it is clear now that you understand what was my attitude completely to efface myself from all property requirements and only earn a little living so that I can take care of my own responsibilities, that exactly that same principle applies to each person working in an activity and not to take from such an activity exorbitant amounts for the sake of living. Because you see, if you cannot understand that, and if you want to be selfish and go on your own because you can earn more money, then you must leave this group in accordance with these principles which I now enunciate. And I want to make it quite clear to you that that is exactly the reason why I happen to think about activities as a whole and what would be useful for all of us to create an opportunity for experimentation and reaffirming within oneself that what one can believe in, if one wants to become free from all bondage of this Earth, That then the activities are a proving ground in which one becomes tested and if found correct, that is if one is, regardless of that what takes place in the outer world, and regardless of whatever the influences are the reactions which, of course, all of us receive from that what is outside, that still there remains within us a very definite wish to want to grow up, and to develop, and to become free from the bondage of Mother Nature. That I say, is the aim of this group. That I believe is the aim of Gurdjieff in his teaching. From such an outer world and regardless of

That is what I think he tried to tell us when he wrote ALL AND EVERYTHING. And that is why it is so necessary to be exact about any of such expressions of Work, That on the basis of that kind of essentiality of trust in Gurdjieff, we will be able to trust the ideas, And in trusting that what is confirmed within us when we, actually trying to Work, finding out the truth of the ideas within our own experience, that then there is a basis of saying even that our attempts are leading into the direction of a religious development for each man.

And now I use that word religion, simply in the way I've used it many times, as a conduct for one's life, but mostly emphasizing one's inner life. Because where else will a religion have its living quarters? It must be within one's essential being. And it must be tinted emotionally by the love for God. Now that is saying it very simple. And it does not leave any room for any agnostic influence. Neither does it leave room for any continued existence in the superficiality of this world as we know it. But as it becomes more and more important to understand particularly now when I, as it were, with this birthday, take more and more leave - leave of all of you so as to be able to give to you the opportunity to cement your own relationships, perhaps under some guidance from me if that is needed or wanted, but quite definitely not perdominant any longer. I mentioned that a few cassettes back. Because I want to give away everything from myself. That of course it is necessary to be open about that and quite honest, And that I hope that it can be received in the way that I mean it. The same way as I hope that you can understand and go along with the principles which I have enunciated. How can a community like ours continue to exist? Of course it's obvious. There has to be that kind of trust, and that can only exist when there is honesty within oneself. That it has to be based on being able to cooperate, to work together, not only in our ordinary daily life when we meet and we sit at lunch, or when we have an opportunity to do certain

ordinary work together, like weaving or pottery; or when we get together on a Sunday and have so-called projects where we can work together; maybe helping someone to renovate his house or fixing up the parking lot and making it better looking that it has been, or in general, to remember many times when we meet at the Barn that we have to have a certain attitude towards it and particularly towards each other. The difficulty is, as all of us know, our own little bit of selfishness, our own little bit of vanity and self-love, our own wish for feathering our nest first and then perhaps think a little bit about someone else. And we are in many ways quite far removed from loving each other or even wishing to cooperate on a decent, reasonable basis. And still, that is the requirement because even if one lives in accordance with what one believes in, certain rules of objectivity and understanding of an observation process, or the presence of that what is of a higher nature being there benevolently looking at us, or that it is required for us to become more and more free from the manifestations of our ordinary natural life and our forms of behavior acquired many times because of the civilization we are living in, that it is very necessary to see that that process of wanting to establish for oneself a certain solidarity within, a solidity of a man, that even if there are two who are Working on themselves and in a good sense, trying actually to understand first themselves and then perhaps learning to understand someone else, that the third requirement is the relationship between two people, ~~(and on all this tape?)~~ AND I ALWAYS TAKE this relationship as a very important third factor. It is the relationship which starts between an 'I' and an 'It'. And it is this constancy of an exchange between the two that makes the relationship alive. The creation from 'it' to make an 'I'; the feeding from 'it' to keep 'I' in existence, the requirement on the part of 'I' to give information about ourselves, returning, as it were, that what is given in the sense of creating that what we need as a guide, giving back to us the information which we require in order to continue in that process of becoming more and more objective and trying

to develop within oneself exactly that what will set us free in the future of development in becoming, what is our wish really, to become a conscious and conscientious man.

You see, this correlation and interchange between these two entities as represented by an 'I' and represented by ourselves as it is repeated in relationships between people with the assumption that that what a person wishes, is similar to what the other wishes. And that their aim is more or less defined as being the same and that that what happens to each person in considering that kind of an aim in the great distance, as it were, meets at that distance, and then recognizing each other coming now gradually towards the two and then producing a relationship between them. When this takes place, it is obvious that when a relationship should continue to exist which is necessary for the maintenance of the group as a whole, not only are such relationships between one and another person but they are between one and theoretically everybody, and for everybody with each other. And so such relationships become much more important than one originally thinks. And it is quite definitely anti any formation of cliqueishness, So that then there is an overall understanding of that aim, And then wishing to use that understanding of a striving towards that aim and sometimes that what is indicated by Gurdjieff using the five important strivings for a man, that that becomes apparent in the relationship between people, all and everybody understanding that what is the need for the maintenance of life, Because the relationships is an indication of life as an exchange between two persons or between one person and all the others as members of the group. And for that reason it becomes so important that we understand, in the first place, what is our Work. Because that, after all, is the basis, not only why we're here but why we wish to stay. And that also, if it is not there, it is a reason to go away. And I would say in the next year, if I have any particular way of manipulating which perhaps is a word you don't under-

stand - it is to arrange things for the best of all. That is what I call manipulating. That is, to place certain things in motion and let them work on each other as motions, as forms of energy, so that in that energy of motion, certain results can be obtained which should be beneficial to as many persons as it is possible. So, the relationships become important as I say because there is then exchange of life takes place. For oneself, there is life within oneself, particularly when it has to do with the development of one's inner life which has been neglected a great deal as a result of conditions under which we have lived, the influence of Mother Nature, and, in general, our culture which has put up certain barriers for the possible development of a man. This again has reflected in that what we call man in certain conditions which he knows of himself when he starts to find out, and which remain unknown to many because they don't have any inclination to wish to find out. And the surprising thing is that that quantity of people who do not wish to Work or don't want to have anything to do with their own salvation, is a tremendous percentage of mankind represented by what we call eighty percent of unknowables, of those who don't wish to know and those even become interested in finding out if there is knowledge available. And fortunately for them that they remain ignorant because they have nothing else to worry about than only to continue with their life on Earth.

That is, you might say, the condition which Mother Nature created, perhaps it is a condition inherent in the existence of the Earth at the place where it happens to be. And it may be interesting that there is a twenty percent which cannot entirely agree with that kind of condition and does not want to take it lying down, because that lying down would mean they are asleep. And the wish then to get up and stand up is the first indication of a man who wishes to grow. Very much like a little child changes from crawling on the floor to the wish to stand up even

if his little legs are not strong enough as yet to support him.

Can you see this life as a dream? Can you understand that everybody is asleep? Can you see that that we talk in our sleep? And that we walk in our sleep? That we are sleepwalkers? and we are sleeptalkers? Even in discussing a variety of different things, we continue to be asleep. And it's only when we start to talk about things that start to matter from a universal standpoint, that we have a dream in this sleep of our day. A daydream, a consideration of potentialities, maybe perhaps a wish even to see if there is a chance to wake up and then attend to that kind of Work. You understand that many people do dream and that many dreams are repetitious. That is, they simply repeat that what has already been experienced. But there are also dreams in which certain information is given coming from a different kind of a source. And if that happens in a daydream, a person starts to become, as we sometimes say, a black sheep, not wishing to accept the conditions of sleep as they are, not even trusting the shepherd, but wanting to set out on their own to see if such a dream can lead to an awakening. Or will it lead to a consternation, or a shock, or a nightmare which I would like to call a daymare? Not wanting to understand the situation as it really is when they do have a chance, just a little to wake up to the fact that everybody is asleep. And it might create in a person a wish to really start to wake up someone else to verify if they actually are asleep or the fact that one wishes to be a little bit more awake and to justify that kind of experience by the aid of other people in talking about the possibility of sleep and finding out if they also experience that same process of waking up.

You see, that is why we have groups: to help each other to understand our dreams, because in a dream we wish for something that is very possible, sometimes strange combinations of thoughts and feelings, and the creation of most impossible situations which don't belong to Earth,

but nevertheless seem to have a certain reasonableness and a certain potentiality, becoming actual, then creating for oneself, sometimes after such a dream, a real desire to see that if that what was in a dream, was activated by something of oneself or by something that happens to be like a spiritual force going around and seeing people asleep and every once in a while trying to bless them.

I see many times these influences, a healing influence on people who are asleep and actually do not know that they are psychologically sick. And that would be quite useful if there ~~xxxxxxx~~ were a little group who could remind each other that they don't want to sleep too long. And they don't want to stay lying down horizontally forever and ever; That they even don't want to die in that way. But that they would like to be up and doing. And then, as I say, standing up ~~as~~ that then the indication for themselves even as a symbol is the way they wish to grow away from this Earth. And as it were then perpendicularly trying to extract from this Earth as much force as they can get, they can only fly as high as a church tower.

You see, one has different ideas about wings. And, logically, one tries every once in a while to see how far the wings can carry one. And perhaps the wings are not always made of the right kind of material and particularly the way the wings are fastened to a physical body with wax, does not stand the influence of heat from the Sun. You see, one must know a little bit more about our own dreams and exchange between people is a discussion of such dreams in which each person could then believe if it were affirmed by the other. That is why in groups we talk about that what we have experienced in the dream of our daily sleep as a result of what we call wishing to wake up and wishing to indicate then what has happened to us when first that wish started to exist and realizing the motivation which is based on the fact that one is unconsciously asleep. And to some extent, the realization that if that actu-

ally is the case, that it is not becoming to man to stay asleep horizontally all his life. And there has to be something to take place within him and that he tries to find under the influence of that what can come from Above, like having heaven coming down to Earth, like that what could be digested by a person when he realizes what the quality of the food is that heaven as manna gives us, that then he himself can change and will gradually make little attempts to open his eyelids first and to let in a little light of the day, and gradually becoming acquainted with that kind of process of wishing to feed himself, he will feel inclined, realizing that he is asleep, that it is not becoming to a man to stay in bed all the time.

Why this happens, it is difficult to say, why there are only twenty percent. And that even of the twenty percent, there may be even a smaller percentage who will be able to persist. But nevertheless, whichever way that is, fortunately God doesn't tell us to stop Working, because he is never telling us that we'll never get there. He will encourage even that we want to try to get up, that we want to try to find out what is possible for oneself. That also, you might say, he hopes that we will continue with an intensity and enthusiasm and wishing to understand more and more about the reasons why we are the way we are and the potentiality which also we are and the means by which such a potentiality can become a real man and can form then within such a real man, his own consciousness and his own conscience.

It starts with a wish to get up out of the horizontal stage. It ends up with the will of a man to leave this Earth. All of that, of course, is like a preparation. And I hope that during this particular period which we divide now in a certain time length of twelve months, or in a day becoming again after three hundred and sixty-five similar days, another exceptional day for oneself as a birthday, trying to remember what it used to be, and seeing to what extent now there is a

new platform on which one can stand, and looking into the future, wishing to dedicate all one's efforts to the possibility of really becoming a reality.

You see, this is what I feel on a birthday because there are not alone ~~a lot~~. We are, as a group, together. And what ~~will~~ do we need? Of course, an understanding on the part of ourselves as a result of Work because Work will always give an insight into oneself as to the reality of that kind of truth. And then knowing what we are and becoming convinced that that what we are we have to accept, that we then cut loose from any form of criticism of ourselves and any wish to make a change at that time but realizing the necessity of becoming acquainted with this kind of machine as it exists. Then there is within a man a certain desire to change that machine into an instrument. It has to become much more refined. And as a tool with which a man wishes to Work then, it has to be sharpened and become--make it more adaptable to the conditions as they, such conditions, present themselves to a man in the experience of his life.

So you see, with crossing of the horizontal line in that Three Body Diagram, when we go to the so-called objective area, now starts to include the wish to have with one an instrument that can be used and, as I say, refined in its particular application to the conditions of this Earth by an instrument-man who knows, by that what actually is already partly conscious, wishing to share its consciousness with us. You might say, that is the GRACE of God, giving us that kind of opportunity as man to wish to understand oneself that then in that way, not only stopping at the DO and the RE, but coming to the MI of this Kesdjanian (~~secret?~~ development) that that what is preliminary, first the contact with that what is given as esoteric knowledge being disclosed, then as RE, the understanding that that what is now a secret can be given to those who actually wish, but at MI really preparing for the possibility of

making an effort to wake up.

All right, Bob. (TURN CASSETTE) (SIDE TWO)

And so, we are at that point of MI when we have a group, when there is an exchange of ideas, when there is a stimulus to see oneself, to become more and more acquainted with the concept of impartiality, and the acceptance, and then the wish not to think about that any longer and not to have any feelings of wanting any kind of a change, and thereby, introducing the concept of simultaneity. That we do at MI of that scale.

MI means 'it'. That what is across the bridge in SOL is 'I'. This 'I' is beckoning for us to cross, I call it sometimes, the chaos of feelings. It is a miasma of all kind of conditions based on all kind of wishes and feelings of a man in which he then should test out more and more the validity, the value in that what can be used for, you might say, transportation from MI to SOL. This is the development of a conscience.

Although it may look as if it starts with an ABC and an intellectual discussion, a little bit, in any event, of something that has to do with objective faculty as when we use the word like impartiality, that we start to define that a little bit as to give clarity to the mind as it is, unconsciously; But that immediately then the accent is placed on this wish, a wish for growth, a wish for insight within oneself, a wish for fusion with a higher force or a higher level of being, a wish for growing up so that that what is now embryonic can become a Soul.

Again, this wish has to come from a variety of dfferent little bits of wishes. Sometimes it's easy to do away with a few. When we say the body, we really can't live on bread and water. We can really become much more austere, much more simple. But when we start to apply it to the mind, you can say, don't waste so much energy in talking. And when you wish to talk, make sure that what you are saying is really

what you want to say. And when there is an exchange between people, don't use too many words; AND DON'T USE TOO LONG A SENTENCE WHICH AT THE END IS NOT GOING TO BE UNDERSTOOD ANYHOW, And don't try to make attempts of showing off with your physical body, instigated by a so-called feeling you have or a wish in your mind, to become respected. Don't have vanity enter into any kind of a relationship unless there is a possibility of being understood for whatever it is and that gradually the relationhhip becomes alive by the understanding of each other of that what we actually are so that there is no further reason to hide, or to pretend, or even to be prejudicial, or even to become hypocritical.

These are the demands for the formation of a group among us. And you will find how often it is so difficult to get rid of just a little bit of irritation and how sometimes such irritation almost instantaneously leads up to become an explosion. How many times we are in an angry state or not wanting to accept conditions as we believe they ought to be in accordance with our limited knowledge, admitting the limitations when they are in a good state and not wishing to admit that when we are conceited. And to be able to establish a relationship between people and that such relationships ought to exist in a variety of different conditions, and that that would require the RELAXATION ~~realisation~~ whenever any kind of experience takes place as a result of a reaction to someone else from the outside world and even sometimes including members of a group. We have a great deal to learn in cooperation with each other. And every once in a while it will, of course, happen that we fly off the handle. We lose ourselves. We can't help it because the strength of Mother Nature, even encouraging such conditions of unconsciousness, is exactly grist for her mill because it will enable her then to say, looking at us; that is a very good sleep. You are in. You just stay that way for a little while because in that condition, you are of much more help to me than when you are slightly trying to open your eyes.

The reason really why we are that way and why it takes such a

long time to overcome that and then to introduce it into a relationship of sharing and caring and really wishing well for the other is simply that we are too much attached to what we are and what we wish. And that in trying to define that sometimes and trying to become a little bit more flexible, in order to include a few of our friends that then with them we can have a good time, and perhaps even become a little sacrificial particulalry when there is something to be gained. Or that we hope that the other person will understand us and make us feel better because they will start admiring our vanity, or we start to purr because they stroke us in the right way.

The different ramifications of our behavior, our acquired characteristics on the periphery, our acquired characteristics, given to us from the outside world and the civilization in which we live, but taken in by us as a result of our condition, our types astrologically understood, by the way we are, behaving already and feeling at home with that what is similar so that we don't have to change too much and can sleep a little bit better, And that that takes place among sleeping people when they talk. It takes place when they are fighting in their sleep and kill each other, all under the pretext of hypocrisy, never wanting to tell really the truth in order to keep other people all asleep.

You see, in these times in which we live, and being affected by inflation and untruthful statements, by hiding so-called serious secrets for the sake of oneself or out of fear, the conditions with which we all are familiar and which affect us constantly by TV or radio or a newspaper, or a magazine, and you cannot help being affected because we are, as human beings, susceptible. And we have received five sense organs in order to digest such material and fill our brain with that kind of food. I say you cannot help it because you cannot close your eyes. You cannot close your ears. You cannot withdraw from this world. Because if you did, where would your manliness go? Where would be the

chance of a development? If you are in an ivory tower, how could you actually grow up? The contact in growing up is exactly furnished by the relationships with other people because in your imagination and even if you wished to develop an intuition, even if the consideration of yourself in the sense of an artistic quality which you possess and you wish then to create articles of beautiful things of art, all of that will not help you at the present time simply by making such things, unless such creations are constantly condemned by yourself as not as yet indicating what that what is the reality of your own wish within your own essentiality.

The wish for a man, which he finally finds out of the chaos of all his wishes, starts within his own essential quality. He has to withdraw many times within himself. He has to allow himself time for that; also surrounding, also definitely wish for withdrawal, a wish to find out what could become his responsibility, a wish sometimes to be by himself and alone and not interfered with, in periods in which he wants to think and ponder and weigh also his feelings to see if they could be augmented or perhaps increased - in a certain way, intensified, and becoming emotional. The consideration of a man at MI, having done with RE, having done with DO, not wishing to return to the original DO from where he started, but wanting now to turn towards the possibility of reaching SOL, such a man considers travel, in simplicity, because he doesn't want to carry with him too much ballast. But he wants also for himself communication with those who are similar to him. And then wishing to have to exchange in order to fortify within himself his own wish and, at the same time, helping others to fortify within them that same kind of a wish. Then there will be solidarity among a group. It is important, we see that because it is so important that you see much more of what is not as yet; that you see constantly how you are affected and emotionally upset, and maybe sometimes, not even emotionally - just a little bit of nonsense in your

feeling as if you feel you're stepped on, or that someone else is not understanding you. And you wish that understanding for whatever reason, I don't know. Because what is the good of being understood when you yourself are wrong? You're not dependent on the understanding of someone else who agrees with you. You are dependent on that what starts within you as your own conscience. And you will only find that when you are essentially living with your inner life in the wish to develop that and to give that inner life a chance for further growth. And where will that growth come from? From that what is already free within yourself. The search, for a man, for the miraculous, is to try to find his Magnetic Center. Because that is where his life will answer all the questions which have come up in the periphery and have persisted in a smaller amount of perhaps even intensity in the quality of such questions within his essential being. And the search starts from this essentiality to reach that what is essentiality par excellence, I've said, that what is the reality of essential essence in which all the different attributes even of essence have disappeared. And when there is that kind of freedom as life itself within a man, existing without a form, but unfortunately imprisoned.

You see, this search has to reach that kind of depth before you can understand your friends, before you can really help them, before you will not wish to criticize them. The reason for not criticizing is first to establish a relationship which is clear and which is based on the truthful information without a wish to hide behind hypocrisy. And it does take a very long time before one feels one need not be ashamed in the presence of others. Of course, one can learn it. There is no question that there is that kind of an only way to learn it. If one wishes to find out, you will find out in time. But we wish to find out in as short a time as possible. And for that reason, the more one can go within, the better it will be.

In a relationship, you do go within when you start to care for

someone. And you can say, yes, I want to love such a person for his own sake, for the way he is, or she is, for the way they are essentially, not for the particular form, although the form can express that what is essential. And all the time, this relationship again and again has to be recognized as a three-fold one of the mind and the feeling and the physical body. And that all three are justified, but that that what is most important has to be recognized first. You must know that for yourself. What is it that attracts you to someone else? What is it that you really wish to do for someone if you say, I want to help him, or her? And I want to create conditions for such a person so that then I can profit by it? Or is it only a matter of giving, but then giving intelligently and with reason to see actually if one doesn't give too much or, of course, at certain times that one must give enough and not just a little bit. How much, including the whole hog, including the postage, at times? And, at other times, just enough to satisfy superficiality.

All the different gradations of relationships have to be understood when one has dealings with many people. When one is in a group, it behooves all of us to find out why people are here, and at times make attempts of talking about such a reason why you find yourself in this kind of a camp, why it is that people do get together when they have an aim and why they wish then to be fortified by the presence of each other, the clarity of wanting to learn together in cooperation with each other. They wish then to remain quite conscious of the fact why such a conglommeration of a few people are getting together for the sake of remembering their own Work. Try to understand that as a principle, that we do get together at lunch to remind each other of Work, that the Barn exists as a church, as it contains within oneself worship which then can be expressed in a certain form when one enters such a church, that one sees at lunch, for instance, or in the office, people who are your brothers and sisters in that sense. And I don't mean sentimentality. I don't

mean this gushing idea of emotions. I don't mean falling over someone and embracing them. I don't mean to remain too humorous or to become too joyful, but to be honest in the expression of all the different possibilities of a man where he's allowed to behave in a certain way when he has within himself the acknowledgment of his own essentiality. That, I think, becomes much more essential in itself to find out what he is with his inner life and the justification for the expression of his inner life or parts of his emotional state in all the manifestations that he can or that are within his reach. And that it is up to him to select how much he can give as that kind of food, mixing it with an ordinary kind of just a little bit of superficiality. And a person must learn in relationships with each other, how far can one go in being natural, how far can one allow oneself to be a little bit civilized, provided it can be understood, and how far one allows a little bit of vanity to enter so that the other can begin to start to like you.

These questions you must think about. They will come up this year. I will try to create such donditions that they have to come up. I will try to place you sometimes in such conditions which will have to bring the best out of you sometimes, or the worst. Because you have to learn in this school about yourself. You have to try to find out what actually you are with all the different attributes and qualifications and qualities. And that what is that quality of yourself. Being able to say - you may have different levels of being, but there is one which is of utter importance to yourself. And with that you will go to heaven.

As there is gradually an understanding of the entrance of something within your life, seemingly coming from Above, and meeting then what is already within and welcoming that particular influx of esoteric knowledge. I say it comes from Above because esoteric knowledge exists away from this Earth, not in any form, not in any form we know about. It does not exist in the form of books. It does not even exist in the form of ideas

which have to be digested. It does not exist in certain forms, I say, we are familiar with except, perhaps, music, as that what can exist almost without a form but as a vibration rate itself produces the sound. And that may even exist, not even with sound, but that what is a condition which one can feel intuitively. The question of learning in this kind of a school, of course, starts with one's ordinary life, and starts with consideration of what we are and the acceptance of us as a machine. But when an instrument is being made out of the machine, the responsibility for keeping it in good condition starts to rest with the person who wishes to grow up. Then all the different excuses don't hold water anymore. And there is no further justification in certain things going wrong when one doesn't want to admit one's mistake.

When one is not right in such conditions, there is no question about interpretations of that what was wrong. It is there, I would almost say, for anyone to see it. There is no chance of hiding when one lives in the spiritual world because everything is known of that kind. Everything becomes more and more omniscient. Everything can become omnipotent. But for that, we still have to go through a school. But that what becomes All-Seeing is that what is given to a man by means of intuition, receiving knowledge which then need not be interpreted and not be put in any words and not in any way being transcribed or even used in transmission between people, is instantaneously known to all those who are there, also those who are not there, although not every spiritual entity will take up all knowledge. They may be able. It depends on how much their interest is in the further development of their intellectual and intuitive existence. It is a picture. It is a symbolism. It is something worth striving for as an aim. It is that what we should remind eachother of, that we actually can learn to Work.

You see, I get experience now from some people. Maybe, by the end of this month I'll have gone through the different small groups more

or less by combining a few which are not as yet a group really. And then, October, originally we planned it for a concentrated effort during this month ending with my birthday, beginning a new month on the Memorial Day of Gurdjieff. Don't ever forget that we will have to remember that. There is a reason. I don't know which one, which one of the many reasons existing. For myself, I'm very happy that it is close to my birthday because it happens then to become a reminder which will fall in fertile soil. An 'I' on a birthday can become more and more open to the grace of God.

All things belong together, but they can only be combined when you wish. When you see the value of such combinations in relationships, don't leave any stone unturned to create a smooth relationship without obstacles. Try to Work day and night to see that such a relationship can be maintained. Don't give up even when you have made a little mistake and even when you have lost yourself ~~xxxx~~ temporarily. Let ordinary life again and again take place so that then there is more energy which becomes available and with which you can again and again Work. When that is exhausted again, wait until the time comes in a natural way ~~(when?)~~ there is a little bit more of abundance of that kind of energy to be used for the purpose of freedom.

God is good and tells Mother Nature to remain, even at that great distance from the Sun Absolute, to remain true to the involutionary law which has in it a life extension, and to be able then, as it were, to bend it, at the time, not sending everything to the Moon and not wishing then that that Anulios, temporarily being released from the function of contacting the rest of outside space, that for a little while, Mother Nature, I say, bends the involutionary energy through a man, particularly those of the twenty percent, to encourage them to learn to understand evolution. That, you might say, is the road back. That also means the total existence of a man living his life on Earth in daylight

TWO WAY ROAD. THAT ALSO MEANS THE CONDITION OF IT

and during the night. It means existence of light, and the non-existence of darkness. It is a question for many of us to learn from each other and to give, in that sense, helping; to see what can be understood and what can be made mindful; what can be given and what can be reminded so that that what is given always ends up in awareness. It's interesting the word, awareness, in Old English was 'gewaer.' It means the state of 'waer'. 'Waer' in that sense means truth. The Dutch word for truth is 'waarheid'. It means that that what then is open and clear. Sometimes we say, 'without any strings attached'; that what is, in truth, that what is. That is awareness. That is to see the truth of oneself completely without encumbered by any feeling or a mind trying to interpret it. That is why the word awareness is a good word because it actually will lead immediately to the truth of oneself. When one can remember that, that there is that wish for being aware within each man, that there is that wish which produces the wish for a good relationship of truthfulness between people, of wanting to understand each other only on that basis, and not wishing to hide, but remaining simple, simply for the reason that truth can only exist in such simplicity. That one becomes so multified - how will I say it? - complicated. Multiplitity prevents all this to see the truth within it. We cover up, thousands and thousands of times, creating a harness for protection. We don't even want to open up sufficiently even to the influence from Above.

You see, one can keep on behaving, remaining on this Earth. One must constantly, being in touch with this Earth, I've said sometimes, the Earth itself functions like a tremendously large condenser of electricity. So that the Earth is charged. The Earth can be charged by energy coming from involution, which comes from God. And it is up to each man, in contact with his feet, with this Earth, to step forward, to receive then the energy from this Earth. And having received it, takes another step, and pushes the Earth away as having served its

purpose.

If you can, try to think, try to remember, if you wish, this is my birthday. If you wish to see it as a relation to a group because I was responsible, see it as my wish for all of us to grow up, that I'm quite honest about it because I love all of you who wish to Work. And I will never forget the responsibility which is placed on me to answer in truthfulness and sincerity, and I hope with understanding, knowing that that what I should do, I should do. And that what I should not do, I should not do. And that there is enough of that kind of wisdom of an 'I' guiding, all the time guiding, all the time like a spiritual helper, or even a doctor helping to cure the sickness of our psychology.

I hope we can have a good year. I hope we can learn more and more in understanding and the actuality of a wish becoming known to us in the creation of an impartially functioning 'I' which then, in its simultaneity, is instantaneously available whenever one wishes to become a man.

Maybe we can drink to Gurdjieff. Maybe you can tackle this cake in some way. And maybe we'll have a little bit to take home.

To Gurdjieff. May God bless him three-fold.

And so, Cynthia.

Cynthia: Yes, Mr. Nyland.

MR. NYLAND: I will delegate all authority to you.

Cynthia: Thank you. Is that the beginning of what you just said about you're going to put people in situations where they see...

MR. NYLAND: There's no particular reason to wait. (Laughter). (Cutting the cake.) Well, it's a gorgeous cake, isn't it?

Cynthia: Yeah. Well, it's quite an occasion.

MR. NYLAND: Of course you've no idea how many there are here.

Cynthia: Two hundred and fifty, I figure.

MR. NYLAND: No, I don't believe it.

Cynthia: Not that many?

MR. NYLAND: I don't believe it.

Cynthia: Shall we give the first to Kiek?

MR. NYLAND: Yah, That's good.

Cynthia Kiek: Thank you.

MR. NYLAND: ( )

Cynthia: ( ) Inaudible interchange.

MR. NYLAND: Manouche, come and help, if you think you know so much.

Manouche: That's beginning of putting myself in the spot?

MR. NYLAND: It comes in layers.

Cynthia: Yeah, four layers.

Manouche: Have another knife you can cut.

Cynthia: I figured - how did I figure it? The out of the first.

MR. NYLAND: Just be careful when you eat it, that you don't eat a candle.

Cynthia: Well, they're taking the candles away.

MR. NYLAND: I know, but you know what I mean.

Cynthia laughs.

MR. NYLAND: When it's dark and the candles are not lit... I think you are doing very well.

Cynthia: Okay. That's layer number one.

Manouche: And that is gone and...

MR. NYLAND: Are they small enough now, Manouche?

Manouche? Yeah. Yeah, I think it..

MR. NYLAND: You think it will...

Manouche: I think she will make it.

MR. NYLAND: Two hundred fifty.

Manouche: For two hundred fifty. ( ) more for someone who really wishes you well can have two pieces.

MR. NYLAND: There will be an extra piece for you.

Manouche: Good, thank you.

Barbara Rosen: IF we could get another knife we can help.

MR. NYLAND: Well, you can bring another knife. It will certainly help Cynthia.

Cynthia: Someone's going to get another one.

MR. NYLAND: WHat? Does someone want to?

Cynthia: I don't know. I think someone's going down to get another. This ( ) is very large.

MR. NYLAND: As long as you cannot sing "Happy Birthday" in Dutch. There's more and more commotion, huh?

Cynthia: I'm getting two at a time now.

Manouche: Right. ( )

MR. NYLAND: They won't (mind?) it.

You know, Cynthia, you'll be dreaming about it tonight.

Cynthia: I already did.

MR. NYLAND: Yah, but this time you'll see a horde of people coming and telling you they didn't get a pieee of cake - in your dream.

Cynthia: What? Why do you suppose that will mean?

Manouche: Mr. Nyland, it's your birthday cake. Everybody gets some.

MR. NYLAND: Yah, They should of course. That's right. So, if you sit next to a neighbor who doesn't get a piece, you share it.

Manouche: That's right.

Cynthia: Of, that's g good idea.

MR. NYLAND: But nobody with a conscience can have two pieces.

Cynthia: I think they're starting to get it in the back. I hear sounds.

Manouche: Right, right. That happy sound came from all the way back. So you can ( ).

Cynthia: WE're only on the second layer.

MR. NYLAND: ( ) .

Voice: ( ) laugh back there.

MR. NYLAND: And the layers get larger.

Cynthia: Yeah.

MR. NYLAND: The pieces can get smaller. How much work of the bakery went into that?

Cynthia: How much? It's hard to tell. Okay. Number three.

MR. NYLAND: There's another piece underneath there. ( )

Cynthia: Yeah. This is four layers.

MR. NYLAND: Don't cut through the paper that separates the third from the fourth.

Manouche: I would say more than one-third, they have it already.

Cynthia: One third?

Manouche: Yeah.

Cynthia: Really?

Manouche: Yeah. But they are big pieces. Make that two.

Cynthia: Make that two.

MR. NYLAND: Make them smaller.

Cynthia: Okay.

Manouche: Yeah. this one is ( )

MR. NYLAND: Pretty soon those who sit in the back, they only will get a token.

Cynthia:, No, the back...

Manouche: The back, I think they get more.

Cynthia: They'll get some cake.

Manouche: They already did. They may get more, Mr. Nyland.

MR. NYLAND: Yeah.

Cynthia: Everyone's passing.

MR. NYLAND: The best thing is to get the last one.

Voice: There'll be some left over for next year.

MR. NYLAND: ( )

Cynthia: Yeah, the biggest ( ).

MR. NYLAND: Are we at the point where you can ask who hasn't got a

piece as yet?

Voices: No.

Barbara Rosen: Are there any more napkins?

Cynthia: Yeah. We have more napkins.

Barbara: Would you pass them to me?

Manouche: ( )

MR. NYLAND: I understand this is the fourth cake you've made.

Cynthia: Well, I remember four, but you were in the hospital one year so we didn't have a cake.

MR. NYLAND: Oh, that is right.

Cynthia: But three I've - yeah.

MR. NYLAND: That was two years ago.

Cynthia: Uh huh. But last year, and then...

END OF TAPE

Transcribed: Jan Gibson

ROUGH: Jessica 11/75

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